THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in his law doth he meditate day and night" (Ps. 1: 1, 2).

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A CHRISTMAS SALUTATION FROM THE FIRST PRESIDENCY.

FROM THE "DESERET NEWS," DECEMBER 20TH, 1913.

BRETHREN, SISTERS, FRIENDS of every creed and race, with joy we greet you! This is the season of good wishes and good will throughout Christendom; it should be so in all the world. The celebration of the birth of the incomparable Nazarene is a fitting occasion to draw peoples and families and nations together in peace. Jesus of Nazareth, according to history, came into the world as the Babe of Bethlehem, heralded by angels with the music of "Peace on earth." His advent was foretold by ancient sages as the coming of the "Prince of Peace." Although He prophesied that the discussion of His teachings would at first produce polemical discord and family strife, yet eventually they were to bring about universal harmony and fraternal union. It is certain that those results have everywhere followed their acceptance and practical adoption. The increasing custom of celebrating Christmas marks the progress of Christianizing force moving parallel with civilization, or rather preparing its way. It is a world-power to-day, though it sprang from a despised and rejected Jew in an antiquated town of the Orient near twenty centuries ago.

During the decades that have passed since the Christian gospel was introduced and the Christian Church was established, the departures from its original principles and forms and powers have been varied and palpable, causing confusion and bloodshed and horror. Yet, through it all there have been gleams of light and beauty and practical truth, showing the fundamental divinity of the precepts promulgated and the Godlike examples set by the

crucified Son of Mary. And now that the veritable doctrines and ordinances and authority and power that the Christ revealed in Palestine have been restored through the Prophet of the Nineteenth Century, Joseph Smith, the clouds of error that overspread Christendom during those ages of misconception and contention are clearing away, and a broadening prospect is opening to view of the speedy coming of the great Millennium predicted by all the inspired prophets of the past. We congratulate the whole world on the brightness and glory of the dawning of that millennial day, and the extending of its rays throughout the earth.

The Church of Jesus Christ of Latter-day Saints, set up anew by its first founder—the Savior of men—is growing in numbers, in faith, in unity, in knowledge, in strength, in experience, in order, and in that influence which impels attention and wins its way in the world. It is gratifying to be able to say with certainty that in all its departments the Church is advancing and expanding, so that at each succeeding Christmas day we can congratulate its officers and members on the undoubted increase in every grace and virtue and power that should be exhibited by the true disciples of the Christ. There are instances of failure to reach this high standard, as might be expected, but they are exceptions, while the body ecclesiastic is advancing on the "strait and narrow way" towards perfection.

During the past year there has been an increase of diligence on the part of the local and presiding officers that is very commendable. Presidents of Stakes and their Counselors, Bishops and their Counselors, visiting Priests and Teachers have worked together in systematic accord which has wrought splendid results. A larger percentage of the members have received the benefits of home teaching than has been usual for many years, and non-members have not been neglected in these house-to-house ministrations, the results showing in many baptisms of adult converts. Attendance at the Ward sacramental meetings has been increased and a greater interest in the performance of Church duties has been aroused. The Apostles, accompanied by presiding Seventies, have visited the different Stakes of Zion and directed these movements. They have also filled vacancies occurring therein and in the wards and quorums of the Priesthood, and have performed a splendid work.

Many new houses of worship in the Wards and Stakes of Zion have been erected, or commenced, or brought to completion, and additions and improvements to others have been made; a number of amusement halls have been built, thus removing from the Ward meeting places everything that detracted from the sacred purpose for which they were dedicated. Gymnasiums have also been provided as aids in the development of physical manhood and womanhood, in harmony with mental and spiritual training, and all under ecclesiastical direction. This tends to enhance the

strength and unity of the saints and their children and the consequent stability of the Church. The acquisition of property abroad for the building of chapels where the gospel can be preached, and the saints can have their own houses of worship instead of having to rent undesirable premises for that purpose, has placed the work on a higher plane than formerly in the estimation of the world. In the United States, in Great Britain, in Scandinavia, upon the European Continent and upon the islands of the sea, this policy has proved of great benefit. The steps taken toward the building of a Temple in Alberta, Canada, indicating the purpose of the Church to extend the blessing of holy ordinances for the living and the dead to other lands than Utah and former dwelling places of Zion, have awakened new interest and confidence in the cause of salvation. More Church edifices have been erected and such property acquired than ever before in our history, and we congratulate all who sense the importance of these movements on that which has been accomplished.

In addition to the expenditure of Church funds by the Trustee-in-Trust for the erection and improvement of other Church edifices, the enlargement of the Latter-day Saints' hospital, now in progress, has required a big outlay, but the institution deserves all that can be done, in reason, to make it adequate to the great demands upon it for space and the surgical operations and medical treatment of patients. The establishment has a deserved and widespread reputation as an unsurpassed hospital, whether in its splendid appointments, the skill of its physicians, the care of attentive nurses or any other special feature. There is now also in construction the long-needed building for general Church offices, which will require a great outlay, but which has become a pressing necessity, and will, when completed, be an ornament and pride to this city and to the Church.

The cause of education has received such support that our universities, colleges, academies and other Church schools have been generously provided for, a very large proportion of Church funds being thus expended. This aid has been extended to other States than Utah, and even Samoa and New Zealand have institutions of learning, with competent preceptors, established and supported by the Church. The convention held in this City by the National Education Association during 1913, brought the educational status of Utah into prominent attention, served to correct erroneous impressions on that matter, and put the Church, as well as the State, on high, as furnishing methods and examples that the whole country might study and follow with profit.

The auxiliary societies have performed a magnificent work during the year. The sisters of the Relief Society, always active and helpful, have been found at hand everywhere in time of need, aiding the poor, comforting the afflicted, visiting the widow and the fatherless, and traveling to distant points imparting valuable

instruction. The Sunday School Union has been more than ever effective in its organized and untiring work. The Sabbath schools of Zion are unsurpassed in any part of the world, and the officers and teachers are worthy of all praise for their devotion and gratuitous services. The addition of the parents' classes has proved in the highest degree beneficial and has gained the support and services of competent lecturers on up-to-date topics of a practical and helpful character. The Mutual Improvement Associations, both the young men's and the young ladies', are better organized and officered than ever, and the studies they furnish are of a higher standard than in former years, showing advancement intellectually and spiritually. The Mutual Improvement Association Scout movement, now associated with the National organization, is becoming a power for good among the boys and gives promise of great future benefit to the community. It is to be hoped that the transfer from the Primary Association to the Mutual Improvement Association as scouts, of boys beween twelve and fourteen years of age, will bring them into such training as will prove effectual in necessary discipline. The Primary Association is on a sound financial and progressive basis, and its influence for good among the young is felt in every Ward and Stake of Zion. The Religion Class work is increasing greatly and is receiving that support from the local authorities which was somewhat lacking in several places in past years. It has a sphere of its own and is filling it admirably. It is surmounting prejudice occasioned by a misunderstanding of its aims and purposes, and is rapidly gaining the permanency and power which it was designed to obtain.

The work in the holy Temples continues, and the number of baptisms and other ordinances for the dead therein is really astonishing, and shows a spirit of genuine self-sacrifice and charity. The power thus obtained by this union of purpose and effort between the sons and daughters of God in the flesh and those who are in the world of spirits, while not recognized or understood by the world, should be a source of joy to "the wise," as it is of combined influence of the two spheres in the great cause of human redemption. The marriages for time and eternity performed in those sacred edifices under the authority which binds on earth and in heaven, serve to join in eternal union the hearts and lives of many thousands of souls annually, and to bring about the Divine purposes associated with this heavenly order of wedlock. The recent arrangement of two sessions daily for attending to these holy ordinances in this city, has greatly facilitated the work. Associated therewith is the classwork of the Genealogical Society of Utah, which has been conducted chiefly by the womens' department of the society, and has made it comparatively easy for persons desirous of performing ordinances for their kindred dead, to prepare the necessary data in an intelligent and con-

venient form for officiating and recording. The sisters in charge of that work have labored with zeal and efficiency and have accomplished wonders, not only in the direction mentioned, but in arousing interest in it throughout the Church, and greatly increasing the membership of the society. The library, too, is growing rapidly in genealogical books and records obtained from various parts of both hemispheres.

The progress in music, both vocal and instrumental, in Utah has been general and gratifying. So with different branches of art. The erection of the beautiful monument to the gulls, the work of a Utah sculptor, has proved a great attraction on the Tabernacle grounds in this city. It commemorates a marvelous providential intervention which occurred in the early history of the State, and is evidence of the skill of the artist and its appreciation by our people. The work of the Bureau of Information, on the same grounds, continues to be of immense value, in correcting errors and spreading the truth concerning the Latter-day Saints through the world, as tourists from all quarters flock to that place and are always received with courtesy and impressed favorably. Among the numerous visitors who have been welcomed by the saints are the company of prominent Maoris from New Zealand, who gained information of great value to them and their friends at home.

One of the most forcible agencies in the promulgation of the doctrines of the Church has been the virulent hostility and extravagant misrepresentations of professed Christian ministers and lecturers. Their exaggerated stories about the "Mormons" has aroused public attention and opened the way for our missionaries to present the facts, and explain our principles and purposes to people who would have given them little notice but for the sensation so aroused. For the preaching of the gospel abroad there have been gratifying responses to the calls made for gratuitous service to different parts of the world, and there are yet more demands for elders than can be supplied. The change of sentiment concerning us and our people from that which obtained but a few years ago is certainly remarkable. One feature of it is the invitation for "Mormon" settlers to colonize tracts of land in many parts of the United States and other countries; and our leading elders are welcomed and respected in places from which the Church was once driven by mob violence; applications for our literature are received continually, indicating much interest in our faith and our institutions. Among the evidences of the Divine overruling for good the intentions of our opponents for evil, is the recent agitation over the transliteration by the Prophet Joseph Smith of the Book of Abraham, and his explanation of Egyptian characters and figures in drawings upon papyrus found with mummies that came into his possession. The intent of the attack upon his veracity and gift as a translator was to cast ridicule upon him as one vainly professing to be inspired. The

attempt has not only failed signally, but has awakened attention and interest in the work itself, also in the Book of Mormon and the real doctrines of "Mormonism," such as was not previously exhibited.

The cause of Temperance, which has made such headway in Utah, is spreading throughout the whole country, and the Word of Wisdom, given by inspiration to the Prophet Joseph Smith, is guiding the saints at home and abroad and influencing the habits of many people of different creeds. The attendance of our delegates at national and international conventions has aided in placing our institutions before the world in their true light, and the ladies and gentlemen appointed for that purpose have been received with due courtesy and appreciation and have accomplished a noble work.

Utah is advancing on all lines of general unity and in material as well as intellectual and spiritual benefits, all aided by so-called "Mormon" influence. The railroads have been a powerful agency in the development and prosperity of the State, and merit the support and encouragement of our people, instead of the adverse criticism and hindrances which some mistaken persons seek to interpose. New branches of the well-established lines have been built and are in operation, greatly to the advantage of the adjacent settlers, and other roads are projected and in contemplation, bringing our friends into closer and easier communication. New coal mines are being opened as one of the interests thus made possible, and mineral resources have in similar manner been made profitable. The abundant crops of the year 1913 are another source of congratulation and gratitude. The splendid fall weather, too, has greatly helped in the general prosperity. Some of our material interests have received a setback by threatened depressions, but "hope smiles brightly before us," and bids us look for better things while we wisely prepare for the worst.

Our co-religionists in Mexico, who had to leave their possessions, made valuable to them by many years of diligent and well-directed toil, have exhibited a calm and patient faith in the over-ruling power of Providence, and in the midst of their great trials, have been made glad by the help received from kind friends in many parts of this State and the country surrounding. They have found places of refuge and are anxiously looking for change in the affairs of that distracted country, by which peace may be established and their lawful rights and property be restored. In this desire, as well as by needful aid, they should be encouraged and comforted.

At this Christmas celebration let all the saints rejoice in temperate recreation. Our gospel is that of peace and goodwill, of happiness and harmony, of physical, mental and spiritual enjoyment and common sense. So we say, A Merry Christmas to all! Promote joy and unity. Remember the poor. Make the children glad. Be sensible in the season's gifts. Forgive one another. Be

truly Christian in act and conversation. Have faith in Him whose birthday we commemorate, who died that we might live forever. Look forward to that Christmas when He shall come again, this time as King of kings, and all nations shall unite in fraternal love, and the earth shall be clothed with the light and gladness of His glory. In His holy name we salute you with the benedictions of the season!

JOSEPH F. SMITH,
ANTHON H. LUND,
CHARLES W. PENROSE,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

COLONEL R. G. INGERSOLL ON ALCOHOL.

"I BELIEVE, gentlemen, that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it. I believe that, from the time it issues from the coiled and poisonous worm of the distillery, until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid. All you have to do, gentlemen, is to think of the wrecks upon either bank of this stream of death—of the suicides; of the insanity; of the distress; of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who have struggled with imaginary serpents produced by the devilish thing. And, when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol."

Colonel Ingersoll was the last man of his day to be accused of sentimental or religious bias, a man who claimed to look at everything from the standpoint of pure reason. This was his one temperance speech. It is worthy of preservation, and we commend it to the careful reading of the whisky gentlemen.—*The Vindicator.*

THE VALUE OF FRESH AIR.

IN the museum connected with the Edinburgh University is an exhibit that is a striking object lesson of the value of fresh air. A professor has secured the lungs of an Eskimo, a Londoner and a coal miner. He has had them preserved by chemical process, and they are now side by side in a glass case. The Eskimo's lungs are pure white, the Londoner's lungs are a dirty brown, and the coal miner's lungs are jet black. The Eskimo had kept his lungs clean, not because he knew more about breathing than the Londoner or the coal miner, but because he lived in a land of snow fields and spent his time in the open air.—*Clipping.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 15, 1914.

EDITORIAL.

GOD'S PROVIDENCE.

ONE of the most difficult things of a spiritual nature for us to appreciate, is that our Father in heaven is exercising a constant and active providential care in behalf of His faithful children on earth. We all have a feeling that, in a general way, He is watching over and directing the destinies of our race; but the firm belief and assurance that He is caring benevolently at all times, according to His promises, for each one of His chosen household, is not by any means common. If we could accept fully in our hearts the doctrine of His providence for us individually, there would be less of a disposition on our part to murmur at our lot in life. But, as before remarked, it is hard for us to do this. Simply as a principle it appeals to us as one that is proper and natural when we think of the relationship which is existing between our heavenly Father and ourselves; but as to its application, except in rare cases, that is quite a different matter; for it seems that, if He is caring for us in any effectual manner individually, our lives should be happier, and many things which now cause us pain and unhappiness should be unknown.

Isaiah has, however, said that God will keep in perfect peace the one whose mind is stayed on Him; but in order to enjoy that promised equanimity of mind and blessed composure of spirit, we must feel that we are under His guardian care constantly, and that all things work together for good to those who love Him (Rom. 8: 28). Such, in substance, is the language of scripture. It is the word of Him who says that not one jot or tittle of His promises shall fail.

Let us examine a little more closely the text to which reference has been made, and measure the strength of our faith in God's word. Notice, if you please, that the language of the apostle is invested with a special significance by the use of the word WORK. He does not say that things EXIST merely for the good of God's people. An expression of that kind would not tell half the story that he wishes us to hear and cherish in our hearts. There is a great difference between existing and working. There is a vast difference in conditions, to illustrate, when some one stands idly by and watches us toil and sweat under the burden of wearisome labor without lending us needful aid; and when, on the other hand, he relieves us of a part of it by his own freely rendered

assistance. The act of a man of this character is kind and friendly, and we heartily appreciate it. We like to have him in our company, and we give him the easy chair when he visits us. Though he may be homely visaged, we love him, for "handsome is that handsome does." That is just how we feel toward anyone who takes such an interest in our welfare that he is willing to WORK without charge for our advancement and blessing.

But how many of us are there who look upon the circumstances and experiences that enter into our lives as friends who are working for our interests and profit. How many of us see in the stern visaged events that have at times come into our lives, an aspect of blessing; and a hand to help us on the way towards God and eternal happiness? Why, the statement of such a proposition is fairly startling to many of us, and as we hear it proposed, a look of incredulity shadows our features, and our hearts respond with a feeling of doubt. To be sure, we have memorized that scripture which says that all things work together for good to them that love God; and have repeated it often; but—Oh, yes, brother, sister, right here we, with few exceptions, have a confession of disbelief to a greater or less extent to make. We do not live as if we were grounded in this consoling doctrine as we should be, and so miss a great deal of contentment and happiness. Only the other day—perhaps this morning—some of us were repining at our condition in life. A good many things did not seem to be working up to expectations as they should for our good. That is about the way our thoughts were carrying us along, until they left us floundering in doubt, and vexed with discontent, and we got peevish, and then showed our bad temper when we met other members of the household. The influence we exerted was not good, perhaps positively evil, and affected all with whom we came in contact. We felt wretched, so did they. Do you see where the source of the evil is found? Certainly. Its root is the disbelief we have in the word of God—a dishonoring doubt that He is a God of truth and means what He says. Is it any wonder that under these conditions He leaves us with our wretchedness for a while? Preoccupied with our own miseries, we do not think of the indignity and affront that we have cast upon Him by our course, which makes Him a trifler with His word. The doctrine of God's providential care over His children would be a blessing if practiced in men's lives, even though it were not founded upon His word.

Occasionally events are so worked out in our lives that, though at the time of their occurrence they seemed unpropitious or even disastrous, we have later been compelled to acknowledge them as providential; but no one should conclude that only such ones are brought about by the hand of God. We have His word, by the mouth of His apostle, that ALL THINGS work together for the good of His people. Those words "all things" are as comprehensive as

any that possibly could have been used. They include every event, except those of a sinful nature, that occurs in the life of the saints—whether they afford them happiness or pain—whether they see their tendency to promote their good and increase their blessings or not. We notice, further, that in addition to what the apostle says respecting "all things working" for the good of the saints, he adds that they work TOGETHER. Not singly, not in opposition to one another, but "together" in a unity and harmony that give a multiplied power for the accomplishment of good. The wealth of meaning which is contained in the apostle's words is doubtless beyond human comprehension when unassisted by Divine favor. It seems almost too blessed to be true; but if we throw out of God's word all the marvels of His grace, there will be but a small portion of it that shall remain. Still, says one, experience does not confirm the doctrine that these remarks discuss. But, we ask, have we gone beyond the limits which Paul himself set for us? or did he announce doctrine which did not have the authorization of the Almighty? Shall we then say that experience does not confirm God's word? Oh, no! Yet we cannot get over the idea that our lives in all respects are not ordered for the best. They may not be. Let us in this connection remember that our Lord does not say that unconditionally all things shall work together for our good. There is a condition that must be complied with before the blessing can be claimed; and that is, that we love God. But in no way can we demonstrate to His satisfaction that we do love Him, except by keeping His commandments, and one of the very first ones that He proposes for our acceptance is to believe in Him and in His word. Not in a part of it only, but in all of it, and included in it is the doctrine of His providential care for His children. We must accept the word of God in this respect to reap its promised blessings. How can one expect that the Lord should especially care for him when he disbelieves that He will do so, and thus manifests that his love and obedience are far from perfect? The conditions for securing the favor of God are faith, love and obedience, and the man who does not exercise the first, and refuses the others, can not claim His especial providential care.

Again, Paul not only declares that all things work together for the good of the saints; but he introduces us to his proposition by boldly telling us that WE KNOW it is true. He does not leave room for a contrary opinion; none for a doubt. He yields no ground upon which the one who says that experience does not confirm God's word, can rest his case with an honest heart. Can we see this matter as Paul did? If we have not yet done so, and will now accept his words as true, and stand firm in that faith, we, with him, shall know that he spoke by the inspiration of God. Wherever his statement is believed and acted upon, there must be also a belief in the love and overruling providence of God—that He is

actively interesting Himself in the believer's welfare, and as a matter of course, His wisdom directs all things in the best possible manner to further that purpose. When rooted and grounded in that faith how can discontent enter the heart for a moment? How can worry—that demon that eats out the hopes of humanity—distress the mind and rob life of its sunshine? What can bring greater peace to the soul than the feeling that God is your friend? What can give greater courage to your soul than the conviction that Omnipotence is your helper? Could you wish for a different guide when grounded in the assurance that Jehovah is your leader? Surely not. In such a state of mind there is peace, joy, bounding hope and blessed rest of soul—anxiety disappears, worry takes flight and contentment reigns in the mind, and that the apostle tells us is great gain. Now, to obtain all these blessings nothing more is necessary than a firm faith—the faith that works by love, and purifies the heart—in his statement that all things work together for the good of a child of God. When, therefore, we experience some trial at which the natural man takes offense, let us exercise faith in the providence of God over us individually, and render submission to His will, or obedience, which is the same thing, and we shall see what a wonderful change for the better it will effect in our behalf.

When we inquire into the history of God's people in ancient times, we discern very clearly how His THREATS against them for their sins were executed in the most faithful manner. We talk about this matter often, we preach about it, and show how nothing failed of a literal fulfillment, and shall we not concede to our Lord a high degree of conscientiousness also in carrying out His promises of blessing in behalf of every one of His saints? and among His declarations that one which states that all things work together for the good of those who love Him. It seems a little harder for us to have faith in God as a Being of love, than in Him as one who executes judgment on the wicked. We are too much like a man with whom the writer was once well acquainted. When his affairs were not in a satisfactory condition, he blamed God for his lack of success. If he lost a valuable horse by sudden death, or if one got crippled by accident, he felt sure the Lord was busying Himself in his concerns, and had directly caused the misfortune. He thought God was an active agent in bringing upon him all his disappointments; but never credited Him with being the author of his blessings. It was the Almighty who withheld the rain from his crop, but never sent it unless it came in such downpours as to cause a flood, and do him some damage, when, of course, the Lord's hand was easily discerned, as he thought. We all see readily how inconsistent this man was in his views—how irrational in a word—unless his conception of God was that of a stern worker of vengeance and retribution upon the children of men, and nothing more. Now, if we teach and preach the fulfill-

ment, to the letter, of God's threats, we are inconsistent and irrational in our course unless we also teach that He will perform every promise of blessing; every assurance of His providential care, and, therefore, let us lay near to our hearts for our consolation and comfort—for our triumph daily over the temptations and trials of this life, the bond of God's word that all things work together for good to them that love Him. The doctrine is inspiring; its fruits are joy and happiness—the peace which this world cannot give, nor take away; and were there no God, the believer would be far happier than the disbeliever, and at the same time be not a whit more restricted in all praiseworthy efforts to improve the conditions of his life to the highest degree. Let us remember that God is displeased with those who fail to acknowledge His hand in all things.

T. W. B.

KNOWLEDGE NECESSARY TO SALVATION.

Ever since the fifteenth century, when the Renaissance, or revival of learning, first began to make itself manifest in the world, a strong desire for knowledge has been felt generally in Christian lands. The classics and old masters, which served as the main sources of information for the early students, were soon supplemented by the works of modern authors. The discovery of unknown things, and the investigations of new fields, brought a growing interest in education, until at the present day everyone is more or less concerned about this phase of life. Such strides have been made during the last hundred years, that schools are now within reach of almost everyone, and the period, as a whole, has gained the distinction of having been more progressive than any other of equal length. To the Latter-day Saints this fact is significant, and is in strict accord with the plans of God. It is only natural that the advance in learning should go hand in hand with the gospel as restored in these last days. The assertions, "The glory of God is intelligence," and "A man is saved no faster than he gains knowledge," clearly define the position held by education among the tenets of this Church. To the casual observer many of the beauties of these statements are lost; but to one who will consider them, they open up a wide field for thought, and demand recognition as being both scriptural and reasonable.

That the normal mind is active, and the abnormal one inactive, can be easily seen by comparing a child's search for knowledge with that of most elderly men. The infant at birth is fresh from the hand of God, so to speak, and we might reasonably expect it to have those attributes of mind which its Creator intended it to have. Its natural instinct is to believe, or exercise faith, and not to doubt. Just so, curiosity, or desire for learning, is inborn and

makes itself known by numerous questions. But as doubt creeps into the mind of the child by its coming in contact with the deceit of the world, so does the mind become more or less inactive by the cares of life. This might go on until all ambition for further knowledge is lost, or so buried as to be of no real, practical value. This is not due entirely to nature, or else men of the same age should have minds of approximately the same activity, a condition which does not exist. Some students of great age have kept up a deep interest in the sciences, or other branches of knowledge, long after many of their younger contemporaries have fallen into carelessness. This thirst for information, shown in our early days when the influences wielded by our spirits are the most prevalent, is a strong bit of evidence that God desires us to exercise our intelligence, and in this way keep it alive to its duties.

Christ said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). But "truth is knowledge of things as they are, and as they were, and as they are to come," so the more we learn concerning the past, present and future, the freer we will become. As with temporal blessings, so with spiritual ones; they are all predicated upon law, either spiritual or temporal. The recognizer of spiritual law will reach the goal of perfection first, and will be followed by the unfaithful servant, who buried his talent of inherent intelligence. From this we see the necessity of studying both sides of life.

Again, the pursuit of knowledge brings real joy. For it some men have risked and lost their lives in the frigid regions of the poles; others have descended into the heart of the earth to learn the mystery of "Vulcan's furnaces"; while still others have studied, experimented, and finally wasted away to solve the problems of the universe. To the Latter-day Saint their efforts are not in vain, nor are their brightest dreams forever ended, "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection," and will be added upon throughout eternity. "The earth is the Lord's, and the fulness thereof," and anything connected with them, when studied in the proper light and under the guidance of the Spirit, which "searcheth all things," and will not permit of vanity, gives us a deeper understanding of the harmony, peace and undying love manifested in the laws and works of God, and fires us with more zeal to serve Him by bringing to us a realization of His omnipotence and wisdom.

Walsall. DAVID H. CANNON.

NO MAN possesses a genius so commanding that he can attain eminence, unless a subject suited to his talents should present itself, and an opportunity occurs for their development.

TAKE IT WITH YOU.

"I HOPE you'll have a pleasant time, son," said I, as the latter was starting out to spend the evening.

"Thank you; I always do, for I take it with me," was the reply.

And that is a great, big secret. Most people wish to have a good time. And that's right. But so many of them seem to fail. Why don't they take it with them? They can; they should. The good time is you. It is with you as to whether you have good neighbors and find pleasant people everywhere you go. The glory of the heavens, the gorgeousness of the sunrise and the sunset, the sweetness of bird songs, the beauty of waving trees and blooming flowers, the very goodness of God itself—all are in you, all depend on what you have brought with you.

What kind of time do you want to have? It rests with you. Will you walk in clear light, or stumble along in gloom? Will you be strong and joyous, or weak and sad? It rests with you.—*Brotherhood Star.*

FROM THE MISSION FIELD.

Sunday School "Tea."—A successful Sunday school "tea" was held at Castle Hall, Castle Gate, Nottingham (Nottingham conference), on December 27th, 1913. In the evening the children entertained a large number of saints and friends with a sketch entitled, "Aladdin and his Lamp," which was much appreciated by all present.

Farewell Socials.—A farewell social was held December 22nd, 1913, in St. Stephen's Chambers, Norwich (Norwich conference), in honor of President Amos R. Cook and Elder Byron Mendenhall, who have been honorably released to return home. A suitable token of esteem was presented to each of the departing elders. A short program was rendered, after which all indulged in playing games, and other innocent amusements.

On Saturday, January 3rd, 1914, a farewell social was held in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham (Birmingham conference), in honor of Elder Luther H. Haderlie, who has been called to labor elsewhere, and Brother William J. M. Coleman, who is emigrating to Zion. The evening was spent in listening to a good program composed of songs, recitations, and speeches. Suitable presents were given to the departing brethren. All had an enjoyable time.

Baptisms.—On Saturday, January 3rd, 1914, a baptismal service was held in the Manchester branch (Manchester conference), Elder Aerial G. Eames officiating in the baptism of one person.

On Wednesday, January 7th, 1914, at "Deseret," High Road,

South Tottenham, London (London conference), three persons were initiated into the fold of Christ by baptism. Elders Frederic S. Lyman and Leo Eager officiated.

On Thursday, January 8th, 1914, a baptismal service was held at the Corporation Baths, Carlisle (Newcastle conference), when four souls were added to the Church of Christ. Elder J. Clarence Lindsay officiated.

A baptismal service at which Elder Luther H. Haderlie officiated, was held in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham (Birmingham conference), on Friday evening, January 9th, 1914. One member was added to the Church.

Releases and Departures.—The following named missionaries have been honorably released, and sailed for St. John, N.B., per s.s. *Hesperian*, on January 7th, 1914: From the British mission—David P. Frost, Adam M. Hunter, Byron Mendenhall, Benjamin Spence, Gilpin S. Woolley, James L. Madsen, Arthur J. Sperry, Warren S. Tew, William Blake, William J. Young, James L. Herbert, George W. Lunt, David Robison and Bert L. Gilbert. From the Swedish mission—Henry P. Jensen. From the Scandinavian mission—Leroy L. Larsen, J. Vern Nielsen, and Carl J. Olausen. From the French mission—M. C. Morris, Jr. From the Netherlands mission—Arthur Millicam. A company of twenty-two emigrants, in charge of Elders Warren S. Tew, Adam M. Hunter and George W. Lunt, also took passage on the same ship. On January 8th, 1914, the honorably released missionaries whose names appear below, sailed for New York, per s.s. *Celtic*: From the British mission—George H. Parker, John W. Burton, Willard E. Rigby, David J. Shaw, Byron R. Jordan, and Job A. Welling.

Branch Conference.—Three spirited and well attended sessions of branch conference were held in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham (Birmingham conference), on Sunday, January 4th, 1914. Retiring President Warren S. Tew, incoming President John A. Maynes, seven traveling elders, and one lady missionary were in attendance. The morning session was taken up in discussing Sunday school work. The speakers were Brothers Herbert Green, George Smith and James Buddell, Presidents Warren S. Tew and John A. Maynes, and Elder David H. Cannon. Those who spoke during the afternoon and evening meetings were Presidents John A. Maynes and Warren S. Tew, Elders William Blake, James Andrews, George W. Lunt, Joseph B. White, Byron Mendenhall, and Brother William J. M. Coleman and Sister Vera H. Tew. Instruction was given upon the divinity of the Book of Mormon, the efficacy of prayer, the duty we owe to our dead kindred, the condemnation that will come upon us if we refuse the truth, and other interesting subjects. Many sincere and earnest testimonies were borne.

Successful Socials.—A successful Christmas social was held on Tuesday evening, December 30th, 1913, at 6 Prebent Row, Darlington (Newcastle conference). An excellent program was rendered, and refreshments were served, after which games were played. All present had an enjoyable time.

A successful social was held at the Latter-day Saints' Chapel, 88 Clarendon Road, off High Street, C-on-M., Manchester, Friday, December 26th, 1913, in honor of Elders J. A. Welling and D. J. Shaw, who are returning to their homes in Zion. A very pleasing program was rendered, and an enjoyable time was had by all. Suitable tokens of esteem were presented to the departing brethren by the saints and friends.

A successful social was held in the South Shields branch (Newcastle conference), January 7th, 1914. An entertaining program was rendered, after which each of the Sunday school children was presented with a book for good attendance, and also to encourage interest in Sunday school work.

A Christmas social was held in St. Stephen's Chambers, Norwich (Norwich conference), on Monday, December 29th, 1913. A short program was given, after which refreshments were served and the remainder of the evening was spent in playing games.

REVENGE.

Revenge is a naked sword—
  It has neither hilt nor guard.
Would'st thou wield this brand of the Lord?
  Is thy grasp then firm and hard?

But the closer thy clutch of the blade,
  The deadlier blow thou would'st deal,
Deeper wound in thy hand is made—
  It is thy blood reddens the steel.

And when thou hast dealt the blow—
  When the blade from thy hand has flown—
Instead of the heart of the foe
  Thou may'st find it sheathed in thine own!

CHARLES HENRY WEBB.

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